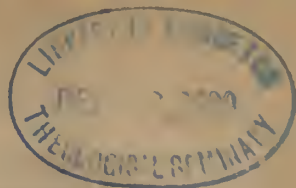


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THE
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No. V.

AN AFFECTIONATE ADDRESS TO THE JEWS CONCERNING
CHRIST.

BY ASAHEL ABBOT.

[CONTINUED.]

This leads me to observe—

2. That Christ also fulfils the conditions of Messiah as a prophet, to reveal the truth of God, and reform his earthly service wherein it has become perverted, or has grown to be unsuitable to the times and occasions of his officiating in the divine ministry of his calling.

I have said before that the Law provides for its own abrogation in the times of the Messiah, through the setting up of a more perfect law in its place. I will yield to no Jew in my admiration of Moses or his polity; but let him also remember that the more excellent the polity of Moses, so much the more excellent must be that of Messiah, that shall displace it for ever.

When Moses was about to depart from among men, he named his successor in these words: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." This prophet you all know is Messiah; and it is my intention to show that Christ fulfils all his duties so perfectly, there is and can be no room for another, either to aid or to supersede him. You all know how miserably the Hierarchical Antichrist has failed, and into what ineffable ills he has plunged the whole Christian world by his attempts at mending the laws of Moses and Christ, with his idolisms and his mummeries, his lengthened creeds and shortened decalogues, his anathemas, and usurpations, and persecutions, and blasphemies, and false prophecies, not to be numbered in the arithmetic of man. You all equally well know how entirely the Jewish and Arabian Antichrists have failed, with all their boasting to be the prime ministers of God and his vicegerents upon earth, in rivalry with "the little horn," that "little old man at Rome" or Constantinople, or wherever else any successor to the Samaritan sorcerer, in pretense, if not in deeds, might find occa-

sion to set up his sacerdotal chair, whether for a thousand years, or for a term no longer than when his grandfather Zimri held sway over apostate Israel in Thirza. But come with me and see what Christ has done to supersede and displace the polity of Moses, and set up a better in its place. I pray you do not here grow impatient and contradictious, so as to force me, in anticipation of my design, to call in the prophets and martyrs of ancient Judaism, that you may hear the law from their mouths, and be willing to shrink back into that nothingness which he virtually chooses who speaks confidently of difficult things he has never studied with care.

Christ has become the founder of a new dispensation. In this he is like Moses, who abolished the patriarchal for the theocratic dispensation, promulgated a code of laws for the regulation of human life and the service of God, far in advance of any known to former times. Christ has abolished the theocracy of Canaan for another as wide as the world, and improved upon Moses in many things. A list of these may be found in what is called the Sermon on the Mount; as, for example, he classes anger, contempt, and railing, with murder, (Matt. v. 21, 22;) enjoins forgiveness of injuries instead of retaliation, (v. 38-41;) he will have us to go, if need be, beyond what is required by justice, in making concessions to such as have taken offense towards us, (v. 23, 24;) he classes the most secret emotions of illieit love with adultery, (v. 27, 28;) he discourages divorce (v. 31, 32;) enjoins the habit of speaking truth at all times with such care as to render oaths no longer necessary or proper, and forbids all thoughtless appeals to sacred things or names, or indeed to any thing, (v. 33-37;) he commands us to exercise humanity and kindness towards all men, and not alone to such as may be our friends, (v. 42-48;) and in general he will have us to aim at a god-like life by practising every kind of virtue. Some of these are improvements upon the laws of Moses themselves; and all are based in the necessity of abating the popular misinterpretations of those laws in his day contained in the teachings of the Scribes and doctors of the law—teachings that are not yet out of date among you at this day.

But it is in regard to the simplicity and convenience of the service he enjoins, and the clearness of his doctrinal teaching, that he excels Moses as far as the whole world is greater than the land of Israel. No bloody rites, no costly ceremonial, no pilgrimages, titles, veneration for holy places, penances, nor any such like thing, is required in his discipleship. It is true, the Christian world have been to a great extent slow to perceive this. But still so it is. Instead of requiring myriads to assemble at one place thrice every year, he regards that as a church where but two or three are assembled in his name; and instead of a priestly caste to perform public services in his earthly sanctuary, he makes each individual member a priest. Instead of a visible kingdom—a church guided by the state—he makes each individual also a king, that thus the self-control of each shall make a stable and just democracy possible, and indeed virtually necessary. Men may indeed choose a king to rule over them; but this is their own matter, not his. Churches may choose the rule of prelates; but this also is their own concern. The only temple recognized in his charter is the human body, when

its indwelling spirit is illuminated and filled with his. By his constitution of the world, all men are naturally free and equal in respect both to duties and rights. By the laws of Moses your fathers were empowered to receive proselytes of such as desired admission to the privileges of Hebrews; but though your father Abraham was the first missionary ever called to visit foreign lands, there was no provision made in the Mosaic constitution for sending forth missionaries to the Gentiles.

When Christ came, he instituted a college of apostles, and commanded them, and the whole Church after them, to go out with the gospel to the uttermost corners of the earth; and well may you children of Abraham thank him for this arrangement. Bad as may have been your lot in the dark ages among half Christian nations, it has always been worse among the heathen and under the rule of the Mohammedans. In exact proportion as his doctrines have been wrought into the intellect and life of nations, so has your condition become ameliorated; and the country where alone, until recently, you have enjoyed equal rights with Christians, is that which dates all its liberties and best laws in the advent of the Puritans of the Mayflower. Long after Adrian and his fellow-tyrants had banished your fathers from Palestine, a race of barbarians known among you as the sons of Ashkenaz, but among the Gentiles as Saxons, commenced their horrible and desolating march from about the Chinese wall towards the west. Laying waste and destroying every thing in their way, at length they reached Germany and settled along the southern border of the Baltic; whence some part crossed over to Britain, where they met the heralds of the cross, and were baptized into Christ. A few generations later, the invincible Luther threw down the gauntlet to Popery both spiritual and temporal, and drew after him the whole race of the Ashkenaz in the east and the west. Luther based his teachings entirely upon the Scriptures, like your Ezra or Nehemiah, and nations felt the force of the chainless Word of God. Where can a Jew this day, without dissembling his faith or worship, enjoy the most perfect toleration and liberty? Is it in Russia or Spain? is it in Italy or Turkey, in Austria or Egypt, or the Barbary States? But it is idle to catechise the Jew upon this head. As surely as the dove comes to the windows of man's dwelling and not to the nest of the vulture or the hawk, so surely will the Jew turn his face to the lands that the Cross, the New Testament, and the Reformation have made free and great only that they should also become the almoners of God's bounty and infinite goodness to the whole world.

Moses preserved all that was most essential to a right understanding of the ancient world, and the Divine Providence acting upon that world.

Before the Scriptures were written, numerous images and signs were of necessity used as memorials of religious antiquity; and the business of religious teachers was ever to preserve and explain these according to their original intent. The ancient paganism was a mere corruption of the religion of the fathers; and Moses sought not to abolish, but to reform the ancient service, when he set up the Tabernacle in the wilderness, and declared the law in Sinai. All nations then had complicated and costly rituals, based in the patriarchal customs and memorials concerning the first

state of the world, the fall, the recovery of man under a dispensation of grace, his preservation from the deluge, and other matters. Moses also instituted a ceremonial and service of the same description, wherein he adopted nearly every thing known to be of patriarchal origin, and copied closely from the customs of Egypt, with such changes in detail as were suited to the new state of Israel under a theocracy. Thus he instituted an ark and cherubim to commemorate the Divine mercy in the recovery of man after his fall, and his salvation from the deluge; while upon this was a merey-seat, and between the expanded wings of those cherubim sat again the Shekinah as between the cherubim in Eden, and above the ark in its rest upon the Armenian summit. So the ancient law of sacrifices was reestablished with variations of form to meet the demands of the Hebrew state; and the moral laws of the old world, embodied in the seven precepts of the sons of Noah, were embodied anew in the Decalogue of Sinai. So the priesthood was made hereditary, and the different orders of the sacerdotal tribe determined from father to son like the hierarchies of Egypt. The sacred vestments, the Urim and Thummim, and many other appendages of the priestly office, were patterned in part after what was well known to them in Egypt, and only varied to suit new circumstances. In all things, however, the utmost pains were taken to roll back the tide of idol-worship, and bar it off for ever to the chosen race. Hence a thousand prohibitions and regulations that are met with in the Law; but of these it is not necessary that we here speak particularly.

So when Jesus came, he openly professed to stand up, not as an abrogator, but as a reformer. "Think not that I am come to annul the law and the prophets: I am come not to annul but to fulfil."

As his discipline was designed for the whole race, so he avoided setting up any stated ceremonial, or instituting any priestly caste with peculiar privileges, in which the people could not participate, so as to render his service burdensome to any people, however poor and scattered. As the Old Testament canon was complete, and contained a clear summary of that sacred history which the ancient ritual was designed to keep in mind, there was no need of holy places, of ark, and cherubim, and Shekinah, and sacred vestments, and mitres and breastplates of gems. And as he would offer himself whole, soul and body, a living sacrifice for the sin of the world, so there remained no more need of animal sacrifices; and hence these were to be set aside. The Jew might still practise his national rites, of all kinds not inconsistent with this abrogation of the altar; and the Gentiles might use their own sacred rites with the same limitations and exceptions. The wrong of Popery consists not in its splendid ceremonial, or its hierarchy; but in its perversion of the ends and aims of Christian discipline, its mingling together in its creed of all error with all truth, and its adoption of what was essentially heathenish in the worshipping of saints and heroes along with that of God.

Thus leaving the evidence of more ancient events to the testimony of the Scriptures, written already by the prophets, and to such local memorials of them as each nation might still observe, or leave upon its public monuments,

Christ will have only two sacramental signs observed in all the world. The first relates to initiation into the mystery of faith, the sprinkling of pure water upon the body, an old Jewish and patriarchal sign of inward purification through expiatory rites; while the second is a feast upon a sacrifice, and commemorates the passion of Christ. Thus he abolishes the temple and altar with their priesthood, and preserves from all the signs of the ancient Church only the old custom of proselyte baptism, leaving circumcision to the Jews alone; while for the Paschal ceremonies he leaves only the bread and the wine to be used in commemoration of his death, that takes the place of the Passover, its type and foreshadowing; while, instead of the former Sabbath in memory of that day, wherein God ceased from his work of creation upon this planet, the whole world are commanded to observe the rest of the first day, because upon this day man's Redeemer rose from the dead.

Thus we perceive that Christ becomes a prophet like unto Moses, because he is the founder of a new and better dispensation; even as that founded by Moses was far better, in all respects, than what had preceded it. For that the covenant of Moses in Sinai was not designed to be perpetual, we have seen from Moses himself. We know well how hard it has become for a Jew to conceive of the time when there shall be no difference between the Jew and the Gentile as to their covenant relations before Messiah. Our apostles shared it largely; and Paul admits this to be one of the deepest mysteries of the cross in his wonderful Epistle to the Ephesian church. But the prophets also agree with Moses, and speak with greater clearness, with respect to the abrogation of the covenant made with Israel in Sinai, when they show that the Gentiles shall become admitted to the same privileges with the Jews, under a better covenant.

Thus Isaiah foreshows the mingling of all races of men in the same divine service, when he says: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined;" or when he says again: "The Gentiles shall come to thy light, and kings to the brightness of thy rising." Again: "There shall be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptians shall serve with the Assyrians; in that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth; whom the Lord shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Again: "The great trumpet shall be blown, and they shall come that were ready to perish in the land of Assyria and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Again: "Thou (Sion) shalt be called by a new name, which the mouth of the Lord shall name." And again: "I am sought of them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name. I have spread out my hands all the day long unto a rebellious people. Ye shall leave your name for a curse to my chosen; for the Lord God shall slay thee, and call his servants by another name. For behold, I create new heavens and a new earth; and the

former shall not be remembered nor come into mind." See chap. ix. 2; lx. 1-22; xix. 18-25; xxvii. 6-13; lxii. 1-7; lxxv. 1-25.

But the prophet Jeremiah is perhaps the clearest of all upon this head; who says, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt. I will put my law in their inward parts, and write it in their hearts. I will be their God, and they shall be my people." Ezekiel is scarcely less explicit. He openly affirms a radical defect in the Mosaic constitution, and says, "I gave them also statutes that were not good, and judgments whereby they should not live." Or, if this interpretation be questioned, there is another and a most remarkable passage in this prophet, wherein, under names of Sodom and Samaria, the Gentiles are declared to be fellow-heirs of the same covenant with Israel, even the covenant of the fathers, and not of Moses. "*I will remember my covenant with thee in the days of thy youth; yea, I will establish unto thee an everlasting covenant.* Then shalt thou remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder, (Samaria,) and thy younger, (Sodom;) and I will give them unto thee for daughters, but not by thy [broken] covenant." See chap. xx. 25; xvi. 60, 61.

It is impossible to be more explicit than these prophets are when they predict a change of dispensation, and an entire abrogation of the covenant in Sinai. Or if there be any choice, perhaps Daniel will stand prime among them when he says, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin-offerings, and to make a reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. After threescore and two weeks shall Messiah be cut off, but not for himself. And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease." In this most pointed prediction we have a clear fore-showing of what there has been no historical example, except in the actions of Christ, whose self-sacrifice took away all virtue or meaning from the ceremonies of the temple service; and though these might still be kept up through forty years, to correspond with their wanderings in the desert under a curse, still he had made way "for the overspreading of abominations," and made desolate the Jewish state against the consummation of it, when "the people of the Prince that shall come shall destroy the city and the sanctuary." Ch. ix. 24-27.

It is also clearly certain that there shall be a change of dispensation, to the displacement of the covenant of Moses, when the priesthood of Aaron is declared to be doomed to eternal abrogation, under the reign of Messiah, who shall sit for ever as a priest, not after the order of Aaron, but after the order of Melchisedek. Ps. cx. 4.

All these topics are treated with wonderful force and clearness by St. Paul, in his Epistle to the Hebrews; wherein he has excelled even himself,

and left a tract of learned and pious reasoning that will astonish, melt, and sway the hearts and the intellects of all who shall rightly study it till the world shall end.

[TO BE CONTINUED.]

[WE publish with great pleasure the letter from Jerusalem, by James T. Barclay, M.D. No one can read it without being convinced that the time for preaching the gospel to the Jews has come. A crisis at this early stage of Christian effort at Jerusalem is approaching. Meshullam, by his Christian deportment and his agricultural enterprise, is provoking the Jews to envy and emulation. They are not only petitioning Christians for facilities for agricultural pursuits, but their own rich and benevolent men. Sir Montefiore and others will feel bound to answer their petition favorably. The crisis is this: The Christian world or Sir Montefiore is to take the precedence in establishing agriculture among the Jews at Jerusalem. If the latter takes the lead, Christian effort will be stationary; if Christians take the lead, Christianity will spread with rapidity over the land. We therefore appeal to our Christian readers to prayerfully consider this subject, and if they wish to deny themselves of some of their luxuries and aid the great work under Meshullam, they can send their gifts to the Editor of the *Jewish Chronicle*, who will forward them to Jerusalem.—Ed.]

LETTER FROM JERUSALEM.

JERUSALEM, July 13th, 1852.

MR. EDITOR:—Knowing the interest you feel in the affairs of Israel, I make no apology for requesting you to "*chronicle*" a few observations concerning a "sign of the times" which has just appeared in this quarter of the moral heavens, betokening (as cannot be reasonably doubted) no little good to "the lost sheep of the house of Israel."

It is known to all acquainted in Jewry, that the Jews of all this land are almost entirely without employment, and are mainly supported by the contributions of their brethren residing abroad. In consequence of being thus sustained by the sweat of others' brows, they are proverbially lazy, listless, and apathetic—corporeally, mentally, and spiritually. This eleemosynary fund being apportioned and ministered, or *withheld*, entirely at the pleasure of the Rabbis, the poor *lay Jews* are altogether subjected to their control; and a more grinding oppression, I verily believe, does not exist in all the earth. Does an enlightened Jew wish to avail himself of suitable facilities for the education of his children, and dare to remove them from the miserable Talmudical sham school, and send them to the school of a Christian, where they will receive a liberal education, (and perhaps gratuitously, too!) he is immediately arraigned and ruled into measures, by withholding his share in the common fund! Does he wish to inquire, or even read a single word about the glorious "new covenant," of which his own Isaiah, Jeremiah, Micah, and other seers, have spoken in such glowing terms? He must put in requisition all the policy, subterfuge, and secresy that he would practise

in perpetrating the most enormous crime, or else be excommunicated, starved, anathematized, and persecuted, even unto stripes and imprisonment! Indeed there is not a single act of the slightest importance in which the poor, down-trodden Israelite is permitted to exercise his own volition. He is the merest *puppet*, entirely at the disposal of these pitiless Rabbins, whose "tender mercies are cruelty" towards all that dare inquire as to the Messiahship of Jesus of Nazareth.

Such being the iron-bound condition of the Jews of Palestine, how perfectly hopeless must be even the very best directed efforts for their conversion!

But these discouraging obstacles and difficulties, though heretofore considered insuperable, may now be removed or counteracted by the adoption of means presenting no little encouragement for the "melioration" of the intellectual, moral, and physical condition of the poor, oppressed Israelites.

Two or three hundred of these much-injured children of Abraham have earnestly sought for employment in agriculture, under Mr. Meshullam, and I am informed by very intelligent Israelites that several hundred more are desirous of being similarly employed. Now, when we consider their well-known opposition to manual labor of this character, (and especially in connection with Gentiles,) such a movement is "marvellous in our eyes," and we cannot but regard it as "the Lord's doings," whether its *apparent* cause be their determination no longer to endure their worse than Egyptian bondage, or the inadequacy of the "general fund" to supply sufficient food and raiment, or the desire of becoming independent of Rabbinical dictation, consequent upon increased enlightenment. But be this as it may, it is our duty carefully and prayerfully to "consider of this matter," that we may duly discern this cheering sign of the times, and act in accordance with such encouraging indications of Providence. What renders this movement still more extraordinary is, that some of the Rabbis, (seeing their inability to thwart it, or perhaps inwardly approving of it,) have already given it their sanction.

The Jews being thus willing to place themselves entirely under the control of Christians, a few hundred pounds put at the disposal of the warm-hearted and indefatigable Meshullam, aided by his pious and zealous American co-laborers in the cause of Jewish emancipation and amelioration, would enable them forthwith to employ these importunate applicants for work, either in tilling the soil now under actual cultivation in the luxuriant valley of Artos, or in the preparation of other contiguous land for cultivation in the vicinity of that lovely retreat of the wise "preacher" who was "king in Jerusalem." A still larger amount of funds might also be most profitably and judiciously invested in the purchase and reduction to culture of other land. A most ample return might soon be expected from such an enterprise, by the ordinary blessing of Providence; and might we not expect its *extraordinary* blessing on such a heaven-sanctioned undertaking, spiritually as well as temporally? No reasonable doubt can be entertained that, should these poor, down-trodden creatures be thus emancipated from their galling fetters, and placed in a situation so favorable to the free exercise of the

right of private judgment, they would soon embrace Christianity. Thus, through the "mercy" of Gentile Christians, shall these outcast descendants of the "father of the faithful," who are still beloved for their fathers' sake, "obtain mercy" both for body and soul. Nor should we forget that it is still "more blessed to give than to receive!"

Several gentlemen, residents of Jerusalem, and fully conversant with all the circumstances of the case, have suggested the propriety of an immediate and urgent appeal in behalf of this industrial movement; three of whom have consented to act as a Committee in the appropriation of whatever means may be contributed, and, in co-operation with Mr. Meshullam and his American friends, in the general superintendence of the enterprise. I herewith inclose the address of this Committee, which, should you find in consonance with the design of your paper, you will please give an insertion. I also send a copy of the Hebrew letter addressed to Mr. Meshullam by about one hundred Jews. Several others of similar tenor have also been written to Mr. Meshullam, and Mr. Finn, (the British Consul,) the latter of whom has at this time about seventy Jews employed on a piece of ground which he has recently bought near the Jaffa Gate.

Assured that the subject presented for consideration in this communication cannot but be regarded with interest, both by yourself and your readers, your warmest advocacy of its claims is earnestly invoked.

Most sincerely yours, in the kingdom and patience of Jesus Christ,

JAS. T. BARCLAY,

Missionary of American Chn. Mis. So.

REV. MR. MCGREGOR, New-York.

JEWISH PRAYERS.

To the Editor:

DEAR SIR:—In perusing the form of daily prayers of the Spanish and Portuguese Jews, edited and corrected by the Rev. Isaac Leeser, of Philadelphia, (2d edition, p. 5606,) the following death-bed confession for Israelites stands recorded in the following words, especially the closing part of it:

"But if the time of my visitation to death be near, oh, then let my death be an expiation for all my sins, iniquities, and transgressions, wherein I have sinned, offended, and transgressed against thee, from the first day of my existence; and let my portion be in the garden of Eden, and purify me to enjoy the future state reserved for the righteous; and show me the path of everlasting life; for in thy presence is the plenitude of joy, and at thy right hand are everlasting pleasures. Blessed art thou, O Lord! who hearest prayer."

Again, in the burial service of the same prayer book, p. 194, section vi., it reads:

"Michael, the angel of our people, shall open unto thee the gates of the sanctuary, and sacrifice thy soul as an offering before our God; and there

shall join thee the redeeming angel, even unto the doors of the realms of bliss, where the righteous dwell: in the loveliness of this place be thou worthy to remain; and go thou to the end; rest in peace, and rise again unto life." These Rabbinic teachings are so at variance with the Word of God, that it is well for those who believe only in the authority of Revelation to give a hint, with the intention of rousing the attention of the Jews in this country, who trust their salvation upon the authority of the writings of the ancient and modern Rabbins, and to have them roused from this delusion of a death-bed confession, and the charms of a burial service which holds out to a Jew salvation without a repentance unto life and faith in a sacrificial offering, which, according to the Mosaic law, is as much required now as it was when the temple with all its stately priesthood were serving as the mediators between God and an Israelite sinner.

For it is evident that under the old covenant the only way of reconciliation is emphatically declared to be the shedding of blood. Lev. xvii. 11: "For the life of the flesh is in the blood: and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." *כי הדם הוא כנפש יכפר*. By this it is clear that the moral law cannot save, for it is written, Deut. xxvii. 26, "Cursed be he that confirmeth not all the words of this law to do them," *ארו אשר לא יקים*, and consequently the violation of a fraction of the law brought the violator under the condemnation, and the only way to escape this curse was his refuge to the sacrificial institution, as taught by Moses. But the cunningness of the Rabbins, in order to silence the consciences of an oppressed and heavy-laden people to this present day, they have resorted to some other measures in prescribing to the Jew means of justification, not a word of it to be found in the Word of God, and have thus caused the nation to reject the only name given under heaven whereby we must be saved.

We will just set them in order, to the intent that our readers may see the propriety of justifying the Society for Meliorating the Condition of the Jews, and of rousing the whole Christian people of this Western Continent, and their sympathies, on behalf of this oppressed and neglected people.

Out of the many contained in the Rabbinical writings, we will name some of the principal doctrines of justification as taught by them.

1. *Personal Merit*.—"Every one of the children of man has merits and sins. If his merits exceed his sins, he is righteous. If his sins exceed his merits, he is wicked. If they be half and half, he is a middling or intermediate person." (*Hilchoth T'shuvah*, c. iii. 3.)

2. *Merit of Ancestors*.—"Attentively view the ashes of Isaac, heaped upon the altar, and remember this day unto his seed his being bound on the altar." (*Jew's Prayer Book*, p. 81.)

3. *The Blowing of Rams' Horns*.—"At the hour in which Israel take their horns and sound before the Holy One—blessed be He—he rises from the throne of Judgment and sits on the throne of Mercy, as it is written, 'The Lord with the sound of the trumpet;' (*Psalm xlvi. 5*;) and he is filled with

mery towards them, and has pity upon them, and changes the attribute of judgment which was against them into mery. When does this happen? In the seventh month." (Vajikra Rabbah, sect. 29.)

4. *Repentance Itself*.—"At this time, when there is no temple, and we have no altar, there is no atonement but repentance. Repentance atones for all transgressions." (Hilchoth T'shuvah, c. i. 2.)

5. *The Present Observance of the Day of Atonement*.—"The Day of Atonement itself atones for them that repent. 'For on that day he shall make an atonement for you.'" (Hilchoth T'shuvah, c. i. 2.)

Moses ascribes no virtue whatever to the day itself, but only to the rites on that day observed, and the person by whom they were performed. Lev. xvi. 29-34. Moses prescribes, first, a high priest; secondly, a goat, whose blood was brought into the Holiest of Holiest; and thirdly, a goat to be sent away; so that where these are wanting, nay, where any one of these three is wanting, the conditions prescribed by Moses are not fulfilled. So perverted is the sentence that an intelligent child would be able to discern it.

The Rabbins say, "This day will atone for you." היום הזה יכפר עליכם

The Law of Moses says, "On that day the priest shall atone for you." ביום הזה יכפר עליכם

But above all human invention and subtlety, in order to silence conscience and to set aside the divine law, Lev. xvii. 11 and xvi. 29-34, and to blind the Jews, and to lead them away from the great atonement made by Christ, and unable to deny the obligation of an animal offering, a substitute has been appointed according to the traditions, *i. e.*, a cock for a male, and a hen for a woman, and even one for the child not born yet, which is to be offered up the morning previous to the Day of Atonement; and this is the plain language and acknowledgment of the offerer, that he believes it to be just what the traditions have taught them. The whole account of the devotions preparatory to the offering presented by this custom is given in the קהלת שלמה, which was published in Breslau so late as the year 1830.

Whilst moving the atonement round his head, he says: "This is my substitution, this is my commutation, this is my atonement; this cock or hen goeth to death, but may I be gathered and enter into a long and happy life, and into peace;" and this is done three times. As soon as one has performed the order of the atonement, he should lay his hands on it, as the hands used to be laid on the sacrifices, and immediately after give it to be slaughtered. But this is all at variance with the Word of God, and likewise divinely prohibited of the offering of any sacrifice except at Jerusalem, prescribed by the law of Moses, through the medium of a priest of the regular line. Thus in spite of their rejection of the atonement made by Christ, which was clearly predicted Dan. ix. 24-27, and the destruction of Jerusalem and the temple being the consequences of this rejection, these teachers in Israel have led the blind—the blind leading the blind, and falling both into the ditch; for it is evident that all the miseries and evils which befall the Jews since the siege of Jerusalem by the Romans to the present time, must be traced back to the first conduct of the rulers and Jewish authorities of Jerusalem, in rejecting Christ themselves, and setting the people like-

wise against the truly good Shepherd, who came to seek and save that which was lost.

Lastly, another false hope, given in the traditions as a means of salvation to the Jews as a nation, is found in Joreh Deah, page 260, "That Abraham our father is sitting at the door of hell, and does not suffer any one that is circumcised to be cast in it."

So that every Jew who is circumcised, will risk unhesitatingly his salvation upon the assertion of a corrupt and a dying man. In this case, not only the Jews would all be saved by the act of circumcision, but the Mohammedans likewise could claim the same right, they also being circumcised.

I do not intend to make any further remarks, but it is left to the friends of Israel to judge for themselves if it be not high time for the Christians to wake up for the eternal interest of God's chosen and neglected Israel.

Although the work of evangelization has well begun since the beginning of this century, after all, it has only begun on a small scale.

1. The Word of God has not been at all proportionally circulated, for a copy of the New Testament ought to be put in the hands of every Jewish family in the world. Of the 70,000,000 of Bibles published and translated during this century, comparatively but a few have been of the Hebrew Scriptures.

2. The Jewish controversy has not yet been adequately studied. The chief polemic works of the Jews still remain without an answer; and the best Christian works on the subject are still locked up in languages which but few of the Jews understand.

3. Mere tracts, containing a few texts about the Messiah, are not efficient weapons to attack the prejudices and errors of an acute and, in their own way, learned people.

4. The learning of the Jews must be studied, and their most learned and celebrated authors must be confuted; their books of authority must be republished either in whole or in part, with Christian notes. In this, Christians must become Jews to the Jews, if they wish to gain their souls. This was the apostle Paul's principle. I know that after all, the simple preaching of the cross of Christ is the appointed means of the salvation of sinners; but still, if we would lead any one from the error of his way, we must know what his errors are; and we must conciliate his good-will, and convince him of the sincerity of our love and intentions, by showing him that the Christian has taken the trouble to examine the grounds on which his errors rest. This is the plan which the Christian Church has pursued in all its controversies with Arians, Socinians, Antinomians, and other heretics, and which it must pursue, if it be in earnest in seeking the salvation of the Jews. The souls of the Jews are as precious now as when the work first began among them, the Word of God as powerful, the guilt of neglect as heavy; the providence of God is bringing the Jews to the very doors of the Christian; the state of the Jews more encouraging; and, besides all this, God has blessed thus far the past efforts of all societies whose aim is the conversion of the Jews.

S. BONHOMME, *Agent and Missionary.*

New-York, October 19, 1852.

THE JEWS IN SPAIN AND PORTUGAL.

THE name of *Sephardim* (Spaniards) is still borne by the descendants of those Jewish families who, after an interesting and even glorious sojourn of fourteen centuries, were irrevocably banished from Spain in 1492, and Portugal in 1497.

As the whole Jewish people during their dispersion have preserved unchanged their national faith and character in the midst of the nations, so the Jews who emigrated from the Spanish Peninsula preserve their original identity, amid their own brethren in all parts of the world.

It is not a difference of faith which distinguishes them from the rest of the children of Jacob, but a diversity of historical remembrances.

We will now take into consideration the peculiar associations connected with their ancient residence in the Peninsula, which have been preserved among the Spanish Jews, and which have caused the Sephardim to be considered, and to consider themselves, as the aristocracy of the dispersed people of Israel.

One of these distinctions is their daily use of the language of the country of their former glorious exile, which has been handed down from generation to generation, in whatever part of the world they may have subsequently settled. To some of these Jews, their own Scriptures are more familiar in the older Spanish than in the original Hebrew, and their descendants long wrote both prose and verse in Spanish or Portuguese, while dwelling in Italy, the Netherlands, England, Africa, Constantinople, and even Jerusalem.

Until the commencement of the century, the Sephardim used both these languages in their domestic life and daily intercourse; in the synagogue for all ceremonial arrangements, and for every part of the worship not included in the liturgy; in their private correspondence, their commercial accounts, and the public announcement of marriages or deaths.

Spain and Portugal were still to the exiled Israelites what France, in later times, was to the Huguenots, when compelled to quit their country, in the reign of Louis XIV. To the Spanish Jew, the remembrance of the epoch passed by his ancestors in that Peninsula is, to this hour, a terrible but imposing recollection, clouded by an impression of sombre grandeur.

The relation which subsisted between the dispersed Israelites and the kingdom of Spain, is unlike any we have yet recorded in the annals of "Israel and the Gentiles." We may almost liken this remarkable and deeply interesting country to the spot of ground which Gideon's fleece distinguished from all the surrounding soil. The social position of the Jews, and their national prosperity and development in Spain and Portugal, differ entirely from every position in which we have viewed them in other countries of Christian Europe, during the middle ages. . . . History here, as elsewhere, records persecution, oppression, and finally an entire banishment, and mentions the usual accusations, which were partly deserved, and partly without foundation. But even the violence of this persecution and oppression bore a more noble character, and was of a less degrading stamp, than elsewhere. The Jewish history of this country presents phenomena which we do not recognize as possible to have occurred in any other part of the world.

We will mention, first, the view taken by a modern writer, deeply conversant with the internal constitution of this kingdom, and of the peculiar position and destiny of the Jews in Spain, during the period which proved most important to, and decisive of, the fate of Israel:

"This remarkable people, who seem to have preserved their unity of character unbroken amid the thousand fragments into which they have been

scattered, attained, perhaps, to greater consideration in Spain than in any other part of Europe. Under the Visigothic Empire the Jews multiplied exceedingly in the country, and were permitted to acquire considerable wealth and power. After the Saracenic invasion, Jews resided in the conquered cities, and were permitted to mingle with the Arabs on nearly equal terms. Their common oriental origin produced a similarity of tastes, to a certain extent not unfavorable to such a coalition. At any rate, the early Spanish Arabs were characterized by a spirit of toleration towards both Jews and Christians, 'the people of the book,' as they were called, which has scarcely been found among later Moslems. The Jews, accordingly, under these favorable auspices, not only accumulated wealth with their usual diligence, but gradually rose to the highest civil dignity, and made great advances in various departments of letters."—*Da Costa's "Israel and the Gentiles."*

BANISHMENT OF THE JEWS FROM BASLE.

WE have recently had occasion to allude to the ill-treatment which some of the Jews in Switzerland have had to endure at the hands of those who have sadly failed in their duty towards them. (See *Jewish Intelligence* for April, 1852, page 108.) Further particulars on this painful subject are to be found in the *Archives Israelites* for June last, page 327, from which we extract the following details:

Nine families of French Israelites have been expelled from the city of Basle, forming five mercantile houses, carried on in the names of Christian managers, as no licenses had been granted to the Jewish heads of the firms, who also did not wish to raise the question by applying for them. The firms in question are said to be of the highest respectability, and to have never given any cause for complaint, but on the contrary, to enjoy public esteem and confidence, two of them having been established in Basle for half a century.

In the country district of Basle the proscription against the Jews takes effect on fifty families, who are divided into two classes. The first comprises, as in the city, merchants who carry on business in the names of Christians. The second is composed of traders who have no fixed place of business, such as dealers in horses, cattle, corn, leather, &c., and who all have paid for the license which is now taken from them.

The old-established merchants were the first to suffer persecution, apparently originating in commercial jealousy, for there also the authorities bore the most flattering testimony to their conduct, and several parishes forwarded petitions in their favor.

On receiving the decree of expulsion, those Jews who were French citizens appealed to their Government for protection, and the latter threatened to retaliate by expelling the Swiss who have settled in France.

This appeared to do away with all cause for alarm; but while negotiations were still pending between the two governments, the Great Council of the district, irritated at this intervention, passed a law banishing Jews altogether. It is dated November 17th, 1851, and is as follows:

"1. All Israelites, without exception, are prohibited from residing, or exercising any kind of commerce, industry or profession, in the Canton.

"2. Every citizen who admits into his house an Israelite, for the purpose of employing him as a clerk or servant, or in any other capacity, is liable to a fine of 300 francs.

"3. All colportage, whether of samples or goods, as well as all dealing in cattle, country-produce, leather, &c., is prohibited to Israelites, under a

penalty of from five to twenty francs for the first transgression, and of confiscation of the goods for the second.

"4. Whoever at a fair lets to an Israelite for a space of time exceeding six days, a magazine, a house, or a shop, shall pay a penalty of 50 francs for the first offense, and 200 francs for its repetition."

By this new law, which, after having been suspended for some months, is now about to be carried into execution, fifty families, who, from time immemorial, have carried on business in that country, have their means of existence taken from them.—*London Jewish Intelligence.*

JERUSALEM.

The following is an extract of an interesting letter from Jerusalem, by Charles A. Minor, as found in the *Presbyterian* :

But I wish to speak of the present state of its inhabitants, especially the children of its ancient possessors, the Jews. If you could witness the reality of their sufferings—their abject poverty and extreme helplessness, being without means of employment, and considering their great anxiety to learn and help themselves whenever the least opportunity is offered them, your most tender feelings would be touched, and your strongest energies engaged, to send without delay to their aid; especially were you duly to consider the feasible and permanent means of their relief, and future enlightenment in the knowledge of the truth, afforded by their being employed, under Christian example, in tilling the soil of their fathers, and particularly at the present time. A great change has recently taken place in the feelings of those who reside in Jerusalem; they have given up their strong prejudices, and, disregarding a law of the Talmud, which forbade them to labor in the soil, and having their minds opened to the benefits of agriculture, and seeing the safety with which Mr. Meshullam and ourselves reside in the open country, and also stimulated by the fact of our coming from our distant land to instruct and assist them, they have come out to Artos during the last month in large numbers, with letters of recommendation and entreaty from different rabbies, begging (in some cases with tears) for employment for themselves, and also for scores of their poor brethren. On being informed by Mr. Meshullam that we were unable to employ at present but a very few, they again came out, requesting permission to write an appeal in Hebrew, which large numbers would sign before any authority, expressive of their great desire, and pledging themselves to engage in cultivation, and desired us to send it to our friends abroad, to assist with funds, in order that we may obtain sufficient land, implements, &c., to enable large numbers at once to proceed in the happy work of rearing "their own vine and fig tree" in their own land.

It is a well known fact, that numbers in the holy city have their minds partially enlightened, through the secret reading of the gospel; and it is undoubted, that this class compose those most anxious to escape from the bondage and charity-support of the rabbies to the freedom of self-maintenance in a country life. Some may question their willingness and ability to labor; but all those we have employed have proved industrious and desirous to learn, and are often men of intelligence, and, in all cases, willing to accept the lowest wages. From Mr. Meshullam's experience of the capabilities of the soil, he is convinced, that were only a moderate capital invested in securing land and erecting cheap dwellings, and the first expenses defrayed, any number, according to the extent of land employed, might be sustained from the products of their own industry.

Providence has opened the way, for, during the last few years, great obstacles have been removed. The wildest Arab tribes are on the most complete terms of friendship, and will now assist rather than hinder. The rains have fallen in quantities unknown before, causing a great and permanent increase of water, while new springs have appeared in places entirely desert before; and the roaming Bedouin sheiks earnestly desire cultivation around.

The present favorable state of affairs in this land, together with the recent change in the feelings of the Jews, form to the friends of Israel a most interesting and important "sign of the times." See the heart of the Jewish world stirred to seek and accept aid from and under the direction of Christians. It calls loudly at the hand of every believer—"through whose mercy they may obtain mercy"—to render the aid which they so much need. But we submit their own appeal to the people of Christ; and must leave the responsibility of their case with them, only reminding them that suffering numbers wait with patient hope for the result. In the mean time, we shall devote the feeble means in our power to encourage and assist them.

We are happy to state that just at this needful moment we have received the sum of \$420 through our agent, Mr. J. L. Boyd. Our prayer is, that God will abundantly bless and reward the kind donors, among whom we are gratified to notice the names of several of your readers. We beg they will accept the gratitude which we truly feel is their due, and desire that they cease not to remember, at the throne of grace, our and their humble effort in behalf of Israel.

The health of our little number, with one exception, has been remarkably good, and all are surprised to find the climate here far more pleasant and healthy than they had anticipated. Although engaged in toils and trials, yet their hearts are daily rejoiced with the rare evidences before them, that the promised day of blessing is dawning on this land, and on its ancient people; and their only and fervent desire is, that while the Lord is now hastening it "in his time," all his people may be co-workers together with him.

I herewith submit a copy of the translation of the Hebrew *Petition of the Jews of Jerusalem*, which they desired Mr. Meshullam and his American friends to send to the public, and which sixty-three Jews signed before the English Consul, which number might have been indefinitely increased, if desired:

"This shall be for a faithful witness in the hands of the bearer, the benevolent, who follows after righteousness, mercy, and multiplied goodness. Is not this the excellent Signor Meshullam, whose residence is in the holy dwelling place, the land of Israel, the most holy of all lands, (near) the holy city Jerusalem; may it be built and established speedily in our days, amen. Upon the land which is newly restored is the possession of him who buildeth the old waste places, having gardens, fountains, and springs, which ran among the valleys and hills from before even the ancient time of King Solomon, (peace be upon him;) the name of this place is now called Artos. And we, the poor sheep, came to the benevolent above-mentioned with bitter hearts—for our souls are bowed to the dust—and we said unto him, 'How didst thou come to this?' and he answered us saying, 'Ye are as I am; if ye will labor in the ground as I do this day, then shall you also eat of her fruit, and be satisfied from her goodness; for he that tilleth his land shall be satisfied with bread.' When we heard this we greatly rejoiced, as one that findeth great spoil. The same Signor Meshullam, who is above mentioned, promised us that he would exert himself on our behalf, and would write letters to the four parts of the earth to all his acquaintances, and those who have encouraged him in this enterprise, that they should *help us*, and be a shield for us, and sustain us, for he cannot support such a number of souls and families from his own means; that they may show mercy, truth, and

great righteousness unto us and our households, our children and little ones, that we may be enabled to buy land, make us gardens and vineyards, and labor in the ground; that we may walk in the ways of our forefathers, and be fed from the labor of our own hands, as our holy and pure fathers have done, (may *their* righteousness cover us;) and the land that shall be bought by the help of God (blessed be his name) shall be unto us and our children for an everlasting inheritance, and they (the benefactors) shall obtain an everlasting name by *comforting* the souls of the seed of Israel, and fulfilling the commandment towards the children of our holy fathers, Abraham, Isaac, and Jacob, (may their righteousness cover us,) that they may send unto us the free gifts of their good hearts, and just what seemeth good in their own sight, through the means of an upright and faithful messenger. 'For the eyes of the righteous shall behold uprightness, and unto all that exceed in showing *mercy*, even upon them shall good blessings come, and in their days and our days shall Judah be saved, and Israel dwell safely, and the Redeemer shall come to Zion.' Amen. So be it."

Very truly yours, in Christ,

CHARLES A. MINOR.

FRANKFORT-ON-THE-MAIN, *Aug. 25th.*—The affairs of the Jewish inhabitants of our free city may now be considered as finally settled. They have been totally deprived of their *political rights*. The resolution come to by the Diet on the question of the Frankfort Constitution is essentially as follows: The Diet does not consider valid the two laws of the 19th October, 1848, and the 20th February, 1849, and consequently the changes in the constitution of the year 1816, with regard to the legislative assembly, and the political equalization of the Jews and the rural population, brought about by the above-mentioned laws, as not legally constituted; and furthermore expresses the hope that any eventual change which should suggest itself in that constitution should be carried out only in the spirit of the supplementary Act of the Constitution of the 19th of July, 1816, and reserves to that body the competence acceded to it by the Act of Congress at Vienna, in any question arising with regard to any change of the Constitution of the Free City of Frankfort. According to this document, the Jews have been deprived of the elective franchise.—*London Jewish Chronicle.*

RESTORATION OF PALESTINE TO THE JEWS.—A second meeting on the subject of restoring Palestine to the Jews took place on Wednesday evening last, at the Mechanics' Institution, Gould Square, Crutched Friars. The utmost good-will, zeal, and unanimous attachment to the cause prevailed. A resolution was unanimously adopted, declaratory of the importance of the subject, and after some discussion the meeting was adjourned, preparatory to convening an early public meeting of the friends to the cause, to adopt the most expedient means for the accomplishment of this holy cause. A liberal subscription was entered into.—*Ib.*

Missionary Intelligence.

REPORT AND REMARKS OF REV. S. BONHOMME.

DURING the month of September my field of labor was such as to admit of meeting only with a few Israelites, to whom I had sent the Scriptures, Old and New Testament, from New-York, during the month of August, and they thanked me very kindly for them.

But there is one special remark I have to make, and I desire that it be not only recorded, but recorded in large characters in the *Jewish Chronicle*, for the purpose of arousing the attention of our readers with reference to the demand and necessity of Hebrew Scriptures, Old and New Testament, for distribution among the Jews in this land; not to say that we intend to give them all without money, but to such as cannot pay for it, to give at least to them the Word of Life, first committed to their ancestors, so that they may be able from their own Scriptures, as well as from the New Testament, to see with clearness that this Jesus whom we preach is the very Christ, the Messiah of Daniel ix. 26, and the Shiloh of Jacob, Genesis xlix. 10; for it seems to me reasonable, in our extensive intercourse with the Israelites in this country, by pointing them to the Messiah, and when they ask us for their own Scriptures, and the New Testament, that we should be able to meet their demands. I have to blush and feel ashamed to think that among all the contributions bestowed upon the American Bible Society, of more than \$200,000 a year, that at the same time the institution should make provision for other nations and dialects, and freely bestow them, and that the Jew should be so wilfully or ignorantly overlooked, who has so large a share in the sympathies of Heaven and redeeming mercy.

The command, "Go and preach my gospel to every creature," is not only binding, but it is preëminently binding to the Jew first; and if we understand to be the preaching of the gospel to every creature, and beginning at Jerusalem, to the Jew first, and the Word of Life to be indispensable for the search of it, and for instruction, which no one can doubt, then certainly any Bible Society who is withholding it from the Jew, is to be blamed for it, as much as the Church who for ages past has withheld the gospel from them, and has thus suffered them to live and die in ignorance of the only name given under heaven whereby Jew and Gentile must be saved. I have been much discouraged with regard to this one thing, that we should have a field of over 100,000 Jews in this country, and nothing should be done for them by the Bible Society, in furnishing them with their own Scriptures in the sacred language, while the Italian, the Spanish, the Chinese, the Welsh, the Germans, the French, should be so preëminently cared for; when the Messiah himself, according to the flesh, was a Jew, appeared first among them, preached first to them, converted them first, and committed to them the oracles of the New Testament, to spread it among the Jews first, and the Gentile nations; which they did.

Withholding the Holy Scriptures from the Jews, is to thrust the Jew out of the rightful position which has been assigned him in the sacred

oracles, and to rob and strip him of the blessings which the Lord Jehovah has made his inheritance, even ever since he was established in his covenant state. Jehovah has exalted the Jew into foremost position, and made him, whether in adversity or prosperity, in belief or unbelief, the great witness to the world for His own holy truth; and man has been ever casting contempt upon him, and thrusting him down, and striving to make that naught which bears the mark and impress of the Creator's own seal. The London Jews' Society have distributed by their missionaries 50,000 copies of the New Testament in Hebrew, and 100,000 copies of the Old Testament in Hebrew, besides thousands and myriads of copies in other languages, and are annually increasing this important and delightful work; and no wonder if the success of the Society has been so great in the conversion of so many thousands of Jews, and constantly advancing; but how can we expect to see the Jews converted in this land, when we are refusing the Hebrew Scriptures to be circulated among them? We hope that this important subject will be taken into consideration, so as to facilitate this mission work; that the American Bible Society will be able to supply the American Society for Meliorating the Condition of the Jews with the Hebrew Scriptures, to be circulated among the Israelites in this country.

Tracts distributed during September, 7,023 pages.

MR. NEWMAN'S JOURNAL.

I RETURNED to this place July 16, and directly proceeded to revisit my Jewish brethren; and am happy to state that I was as usual very cordially received among them all. Indeed, I am so kindly treated by them, and every thing is going on so smoothly, that it makes me fear that it is only the deceitful calm which precedes the sweep of the hurricane. For we must not forget that we have to deal with a most subtle adversary; and when he cannot check our operations by open opposition, he will try to allure and mislead us by the *appearance of great success*. I therefore entreat the prayers of those faithful brethren who are so deeply concerned for the salvation of the lost sheep of the house of Israel. May the God of Abraham, Isaac, and Jacob protect and watch over us for Immanuel's sake. Amen.

A PROPHECY.—Revisiting Mr. —'s family, conversing about "the rising generation," Mr. — remarked of them, "that in sixty years hence a Jew will be the greatest miracle to be met with, as they (the rising generation) will either *become Christians* or turn Infidels!" To my question what he thinks will become of the synagogues, he replied, "I prophesy that they will all become Christian churches." To this I replied, "Amen." And let every Christian heart join and say Amen!

July 25th.—On this day the children of Israel commemorated the sad event of the destruction of their nationality. This day was observed among the scattered captive children of Zion, with fasting, lamentation, and sack-clothes. I felt it my duty to speak a word of comfort to them. Having obtained the church of the Rev. B. Sunderland for that purpose, I invited them to come. I addressed a full house from Isaiah xl. 1, 2. *Twenty-two* of my Jewish brethren, including the most respectable portion of the ladies, were present. It was a solemn scene to see them giving all attention to the subject of my discourse. After my discourse, I could not avoid remarking to Mr. Sunderland: "Suppose this would have been a church in a heathen land, and so many heathen would, *on the most solemn day of their festivals*, leave their heathen temple, and come to the Christian church, the whole congregation would have returned thanks to God; the brethren at home, on learning such facts, would have made a more vigorous effort to sustain the

cause; while here, probably the majority of the congregation are not aware of the great change now occurred in the midst of them." They come and go unobserved, and *unprayed for!* What a striking contrast between the Jewish and Gentile missionary!

26th.—Visited the Hebrew schools. As usual, they show themselves extremely pleased when I come to see them. I asked them several questions respecting the fast day of yesterday. They answered in a brief and concise manner.

I shall now make an appeal in behalf of a Jewish widow residing in this city. A more distressing case never came under my own observation. Four years ago Mr. and Mrs. Lichtenberg came to this country. They brought with them 6,000 florins, which is about \$2,400. He like others commenced business, but failed. Last May, without telling the poor woman a single word, the husband started for California, and took with him every thing, leaving her only \$20 to live upon. Some days ago a letter was received that he died at Panama; but every one shrinks from the moral responsibility of bringing to her such awful tidings, as she is extremely nervous, and none can say what an effect such a message might produce. This day she accosted me: "Have you heard that my husband went to California and left me without any support?" "My good Mrs. Lichtenberg, God is the supporter of the desolate and *widows*," said I; "He will comfort and console you." I do not know whether she understood me, but she turned away with tears in her eyes. Add to her misfortune, one of the husband's creditors took, some days ago, all her valuable effects. She is a very stout woman, and is utterly unfit for work; about fifty years of age, and has always been brought up in affluence. I earnestly and affectionately recommend her to the sympathies of the benevolent. Any donation for her, addressed to the Rev. H. T. Bogue or myself, Syracuse, will be gratefully acknowledged.

August 10th.—Called upon Mr. ——. He asked me what I thought of his boy? "As soon as Sunday comes," he said, "from morning to evening he is in the church and Sunday-school. I told the mother that I would not interfere with his religious feelings. If he desires to embrace Christianity, let him do it." I took the occasion to bring the glorious gospel of Jesus home to his own heart. May the Lord prosper the word thus spoken!

I must not omit to mention the interview I had with the newly started Jewish champion, Mr. Warden Cresson, though I shall be obliged to occupy some more than the usual space. Mr. C. arrived here when I went out on an official visit to Fabius. Coming back, I was informed that a convert to Judaism was here, who lectured against Christianity, and endeavored to find fault with *my religious and moral character*. In this he was sadly *disappointed*. The Jews themselves gave him good report of my conduct. I determined to go and see him. Not desiring to make the controversy a *personal* one, I feigned entire ignorance of his ungentlemanlike proceedings, and commenced the conversation by asking him the price of his book, which I duly purchased. "My dear sir," said I, "there is an analogy between yourself and me, though we are *essentially opposed one to the other*. You became dissatisfied (that is, if he ever experienced a change in the heart) with Christianity, and embraced Judaism; I became dissatisfied with Judaism, and embraced Christianity. A conversation grounded upon the principles of kindness and courtesy might be beneficial to *both*." He rather commenced in an abrupt manner, attacking Christianity in the following words:

"'The sceptre shall not depart from Judah until Shiloh comes.' Now the sceptre has departed from Judah with Cononiah; Jesus was born some seven hundred years after that event. So Jesus could not be the Messiah."

Myself.—In the first place, I beg to correct you. Cononiah was *not* the

last king of the house of David; Zedekiah was it. This however does not affect your argument. I only state this as a mere matter of history. Secondly, I deny that you have quoted correctly.

He (springing up).—What! dare you to call me a liar!

Myself.—That I have not done; you have the Bible in your hand; all you have to do is to open it and read to me the passage.

Upon this remark he poured out a volley of abusive language. Seeing that he by no means desired to quote the whole verse, (I could not help thinking of Satan's quotation in Matt. iv. 6: "He shall give his angels leaving concerning thee, and in their hands they shall bear thee up," &c., &c., leaving out "*in all thy ways*,") I determined to do it.

Myself.—Since you refuse to quote the verse, I shall do it for you. "The sceptre* shall not depart from Judah, and the *law-giver from his feet*, until Shiloh come." These, my dear sir, are the words of the text. Now, if you will consult Jewish history, you will find that the Sanhedrim,† the Jewish law-giving body, existed until the coming of Jesus of Nazareth.

Here our conversation was broken off.

A COLPORTEUR'S REPORT.

I AM thankful to say that my efforts for the benefit of my Jewish brethren have in a great measure been successful, and I trust our Christian friends will give us that support which is necessary to carry on this great and good work; that they will assist us with their prayers, that salvation may speedily come to the lost sheep of Israel, that all may be gathered into one fold, under one shepherd. The harvest is full, but the laborers are few, pecuniary assistance being wanted to enable us to carry on the work with that success we could wish, as we find in many cases they require temporal as well as spiritual aid. The heart of the Jew is reached by showing him that a Christian is one who goes about doing good. Such was the work of Christ; such must be our work in his name, to convince them that he is the true Messiah. I find, in my labors amongst them, they think much of the good or the evil conduct of Christians towards them. They say, is this kind or good that we are despised and trampled on; are we not the chosen people of God? It is part of their religion to assist one another. Let us, then, my Christian friends, show them that, as Christ came to do good—to bring salvation to the Jew as well as to the Gentile—that we, as his disciples, will, as God may enable us, labor to do them good by pointing to Christ, and him crucified, as the only way by which they can be saved.

I have distributed 1400 pages of tracts, 3 English Bibles, 10 German, and 3 French. I find, after conversing with them, a general desire to read the Scriptures. While stopping in the little town of L—, a Jew called on me, and asked if I was a missionary. I told him I was Colporteur for the Society for Promoting Christianity amongst the Jews. On conversing with him, I found that he sincerely believed that Christ was the promised Saviour, and the only way of salvation, but had not made a public confession, not having felt it of much consequence until the death of a daughter, an only

* I believe the word שֶׁבֶט (shevet) does not signify the royal staff and sign which kings hold in their hands as a mark of regal authority, but that Judah should not cease to be a tribe or body politic until Messiah comes. In this interpretation, I am seconded by the Jewish history. That שֶׁבֶט doth not signify the rod of chastisement, is an evident fact from the state of Israel after the delivery of this prophecy, which was, to a great extent, a state of prosperity.

† Herod the Great made a forcible dissolution of the Sanhedrim; they rent their garments, put on sackclothes, and lamented, saying: "Woe unto us! the sceptre has departed from Judah, and Messiah, the Son, the Son of David, has not yet come." See Tract Sanhedrim.

child, which had left a great impression on his mind; he also told me his wife was very unhappy, not knowing that religion which gives strength through every trial in life. According to his wish, I visited him at his house, and conversed on the way of salvation through the crucified Jesus, as the only sacrifice acceptable to God. At first, the wife paid no attention to our conversation; but in a short time she appeared to listen, and, after visiting them a few times, she requested me to give her a Bible, which I did, having left tracts with them before. I have visited them several times since. They are much happier, and appear to be sincere Christians, having joined a Baptist Church. At another place, a young man called on me one day, and requested me to visit a friend of his, who, he said, was half a Christian, and had, with him, often attended Christian worship in that place, but had some doubt which he could not overcome. Accordingly, he introduced me to him. We had many and long conversations, and together examined the Scriptures, the Hebrew with the English translation. After some time, he declared himself convinced; and, I am thankful to say, under the blessings of God, he became a sincere and earnest Christian, and was received as a member of the church he had sometimes visited. Another instance came under my notice in which a husband treated his wife unkindly, in consequence of her religion—he being a Christian, or a so-called one. She spoke to me about it, and asked me what she could do. I explained to her the religion of Jesus. She listened very attentively to me. I presented her with a German Bible, they being Germans. She reads it often and attentively, and informs me her husband is much kinder to her since he has seen her with a Bible. May the Lord, in his mercy, continue the work in her heart, and may I be able to bless God for being the instrument in His hands of bringing many into the fold of Christ.

FROM AN AGENT.

THERE are a number of Jews here, and they have a building which they occupy as a synagogue. With a few of these children of Israel I have had kind and familiar interviews. A novel idea, at least so to me, some of these more intelligent Jews have advocated, *i. e.*, that "David was the Messiah!" They showed me a book which they valued considerably, written by a man who turned Jew, and in giving his reasons for so doing, labors to prove that "David was the Messiah."

I say to them, "Then your Messiah has come." "Yes," they answer; "and we expect he will come again." They say they do not need a mediator, have no sense of the necessity of one to stand between us and our offended Sovereign; but they can go directly to God in their own name, and obtain forgiveness of sin. Truly, blindness has covered their minds. Oh! that the veil may be speedily removed, that they may behold in Christ their needed Mediator and Redeemer.

One of these Jews, acknowledged to be among the most intelligent in the city, said to me, "The efforts you are making are in opposition to the New Testament."

"How so?" I asked.

He replied, "The New Testament says, the Jews are not to be converted till all the Gentiles are brought in."

"Where does it say that?"

He could not tell, but he would get a Bible and find it, and if I would call the next day, he would show it me.

The next day I went to his store. He soon came in, and when he saw me, he said, "he had not been able to find a Bible, he had none, (*i. e.*, in English,) and could not find one in the neighborhood." Said he, "I mean to

buy one and have it ready." I hope he will, and that it may be the means of his conversion.

I told him I knew of no passage more like it than the words of Paul: "Blindness in part is happened to Israel till the fulness of the Gentiles be come in." "No," said he, "that is not the passage." He and his partner in the store had much to say; and after we had talked as long as I knew how to spend the time, I had actually to tear myself away from them. I tried to lead them to see their danger, and their need of receiving Christ as their atoning Saviour. May the Lord bless the interview to their conviction and salvation!

Yours, &c.,

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